

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy" (D. & C. 98: 14).

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PROCEEDINGS OF THE NINETY-THIRD SEMI-ANNUAL GENERAL CONFERENCE.

(Concluded from page 756.)

WHEN the time arrived for the opening of the final session of the general conference, Sunday afternoon, October 8th, the great auditorium was crowded and thousands had been turned away.

The services began with the hymn, "The Spirit of God like a fire is burning," by the choir and congregation. Professor J. J. McClellan was at the organ console and Professor A. C. Lund directed the choir. President Heber J. Grant presided and President Soren Rasmussen of Jordan stake offered the invocation. Following the opening prayer, the solo, "The Lord hath brought again Zion," was sung by August Glissmyer, with the choir joining in the chorus. This was composed by Arthur Shepherd, and the words were suggested by Elder B. H. Roberts, President Grant announced. These were taken from the Doctrine and Covenants.

President Grant said that when the tabernacle was built the city was a thousand miles from civilization, and the building had to be pinned together with wooden pins. He read an account of the first conference held in it, which was October 6th, 1867. All the authorities present at that time died in the faith. Most of the prominent of the Church authorities spoke on the principles of "Mormonism," and other subjects. Among the speakers were President Brigham Young, Heber C. Kimball, Orson Hyde and Orson Pratt. A wonderful tribute was paid to Elder Joseph F. Smith by President Young at the time. The building was filled to overflowing. President Grant said the account was given to him by Junius F. Wells.

President Grant then announced a visitor at the conference, President James R. Howard of the American Federation of Farm Bureaus. Mr. Howard said he was glad to stand up and bear his testimony that God lives and that his Son is the Redeemer of the world. He said he was glad to see so many of his kind of people, the common folk, in the congregation, and declared that things can never get back to normalcy until there is a return to the principles of the Gospel of Christ.

Mr. Howard said he never crossed the mountains but what he thought of the God who created them. But we must not think of him only as the God of the mountains and flowers, but as the God of the human heart. Mr. Howard closed with the prayer that the blessings of God might attend this people in their good work.

At this point President Grant presented the names of the general authorities and they were unanimously sustained.

President Rudger Clawson, of the Council of the Twelve, was the next speaker. He referred to the keynote address by President Grant, in which all were admonished to adhere to civil and divine law. This is a wonderful subject, the speaker said, and has been treated by most of those who have spoken. He declared he would like to treat it from another angle.

There is no future for any nation that ignores virtue. This is attested by both the sacred and profane history of many nations. The speaker then referred to the Roman empire and showed what a powerful nation it was. In the early days of the empire it was strong and invincible, he said, but later, through violation of the moral law, it became weakened and its fall resulted. He read from the works of a French writer, showing the causes of the decline and fall of this great empire.

The speaker then turned to sacred history and cited the ease of Noah's people. The Bible declares that all flesh upon the earth at that time was corrupt. As a result of their sins, the flood was sent and their destruction followed. President Clawson traced the history of the children of Israel from the time of their captivity in Egypt, through their deliverance, to the time the decalogue was given them in which was the commandment: "Thou shalt not commit adultery." He then followed history through the ages and showed how God caused the destruction of people because of their iniquity; how the children of Israel were taken into the promised land; how they prospered there until they deserted the ways of righteousness.

President Clawson then told of the time of Christ when the woman who had been taken in sin was brought before him; how Christ told those who accused her that he who was without sin might cast the first stone and they all left. When they had departed Christ told her that he did not accuse her either, and admonished her to go and sin no more. He did not condone her sin, but forgave her and warned her against its repetition.

President Clawson gave several illustrations, saying that if a man is a great athlete, or a great lawyer, or if a woman is accomplished and possesses great ability, and at the same time are immoral, they are as weak as water. He closed by bearing his testimony to the divinity of "Mormonism."

Following President Clawson's discourse the song, "Lift up thine eyes," was sung by a trio composed of Lola Leonard, Louise Watson and Edna Gothberg.

President Grant said he believed there had never been in his recollection such a gathering of Latter-day Saints at a general conference. He referred to the fact that some of the speakers had been limited in the amount of time allotted them to speak, and suggested that the next conference might be of four days' duration instead of three. He said many would like to have heard all of the twenty-six persons sustained as the general authorities of the Church, and that four days would give them a better opportunity to do this. President Grant then expressed his thanks for the wonderful weather, for the work of the choir and the speakers, and for everything that had caused the conference to be so successful. He said the Latter-day Saints are the greatest preachers in the world and that the man who is the greatest preacher among them is he who is living according to the principles of the Gospel. He then stated that he had always said that he was willing that the Latter-day Saints should be judged by their works. "By their fruits ye shall know them." He said the "Mormons" have the highest birth rate and the lowest death rate of any people on the face of the earth. He then told of Colonel Bryce Thomas, of the British army, who had investigated the principles of "Mormonism" and had then joined the Church. Every month, he said, that man sends his check for one-tenth of his income as a colonel in the British army. He had also come here on two different occasions to do work in the temple for his departed ancestors.

President Grant then read from the Book of Mormon to the effect that there is nothing which gives such joy as bringing a soul to salvation. He said there are thousands in the Church of Jesus Christ of Latter-day Saints who have experienced that joy.

President Grant then told of a time when he was inspired to devote a period of thirty minutes to testifying of his knowledge of the Gospel by seeing a relative in the tabernacle. The next day the relative told him he had preached as he had never preached before and the next Sunday he applied to him for baptism.

President Grant read an editorial appearing in the *Judge* magazine—a sarcastic statement relative to the good which had been done by the prohibition law, and said he lacked words with which to express his contempt for it. He then read a statement by Roger W. Babson showing the good that had been accomplished by

the Volstead act. It pointed out how the people had been benefited by it, and classed it as one of the most wholesome pieces of legislation ever enacted.

President Grant advised the Latter-day Saints to get the "water" out of their business and showed them the evil of running into debt. The speaker read a story of two boys who had lost their parents and were constantly together. One of them went on a ship and word came back that he had been lost with his ship. Shortly after a wrecked ship appeared off the coast, and a life-saving crew was sent from the shore and the crew taken off, but one was so weak that he was left aboard. When word to that effect was spread about the village the boy whose brother had been lost volunteered to go and try to save the man on the wrecked ship. He did so and that man proved to be his lost brother who had not gone down with his ship as it had been reported, but had been the only one rescued. The story closed with the admonition to forget self in service to others.

At the close of President Grant's discourse, the choir sang "Then shall your light break forth." The conference was adjourned for six months and the benediction was pronounced by President Charles W. Penrose.

UNTRUTHFUL STATEMENTS REFUTED.

W. A. M.

ON Sunday, the 12th ult., the Nottingham semi-annual conference was held in the Corn Exchange, Nottingham. There were three sessions—morning, afternoon, and evening, all of which were well attended. A report of the conference appeared in the *Millennial Star* of the 23rd ult. A string of malicious falsehoods have been told concerning the conference, and that, too, by people who profess and call themselves Christians, one of them a Baptist minister.

The *Sunday Illustrated* of November 12th announced the conference, and in three paragraphs told as many lies concerning it. It stated that a Bishop had come hot-foot from Salt Lake City "to hold mysterious conferences with his satellites;" that David McKay, one of the Twelve Apostles, would be in attendance and would rally the saints from Leicester, Eastwood, Derby, Lincoln, Hinckley and Nottingham; that the conference was being kept secret, that no bills had been issued announcing it, and that only those directly concerned had been informed.

All of this is, as I have said, absolutely false. There was no bishop at the conference; Elder McKay was not in the country at the time, and instead of the conference being kept secret, thousands of handbills announcing it had been printed and dis-

tributed. Besides this an advertisement of the conference was published in one of the newspapers, and a large, colored poster, bearing a similar announcement, stood for days in front of the Corn Exchange.

Soon after the opening of the afternoon session, and just as Elder William A. Morton was about to address the congregation, a Baptist minister, the "Reverend" W. T. Barling, accompanied by a number of young men, entered the hall, marched with heavy tread across it and sat down. The minister hollered out something, whereupon Elder Morton pointed his finger at him and said: "This is a licensed hall. We have hired it for the day. This is a religious service. Gentlemen *will* conduct themselves properly here, others *must*." The effect was electrical. The minister and his followers looked as if they had been struck dumb. Not a word escaped their lips during the rest of the service.

On Monday, November 18th, the *Nottingham Evening Post* published a sensational article, headed: "Raid Upon Mormons"—"Baptist Minister Breaks Up Nottingham Conference," and then went on to say:

"It appears from an interview given to-day to the *Evening Post* by the Rev. W. T. Barling, pastor at the Nottingham Baptist Tabernacle, that the proceedings at a recent Mormon conference in the city did not run as smoothly as the Latter-day Saints desired. In fact, Mr. Barling and about twenty young men from his church succeeded in breaking up the conference, after the pastor had harangued the Mormons from a chair in the center of the hall. The elders discreetly retired through a back door, and the invaders, not content with airing their views inside, held a protest meeting on the pavement."

The *Nottingham Guardian* also published an account of an interview with the "Reverend" Barling, which drew forth the following from three of its readers:

Sir,—As one who was present at the Mormon conference, I was astonished to read your interview with the Rev. W. T. Barling. I do not wish to take sides, and I am in no way connected with either of them, but I feel that I am entitled to object to anyone endeavouring to obtain notoriety through attacking someone whom the general public regard as unpopular. More especially do I object because your report of what actually happened is far from correct, and anyone present knows this is so.

"I disagree with the action of anyone who endeavours to break up a religious service, whatever might be the belief or denomination. Mr. Barling, when he entered the hall, made a remark to the preacher. The latter replied: 'We are holding a religious service; gentlemen will behave; others must.' This was all that

happened, and the meeting continued, as usual, until the proper time for closing. Yet Mr. Barling states that he broke up and took charge of the meeting, and that the elders left by a back entrance.

"Let me say to Mr. Barling that if he or any of his followers can furnish proof that the Mormons are committing any crime, or are acting in any way contrary to good citizenship, let him report to the proper authorities, who, no doubt, will be able to deal with them as the occasion demands.—I am, sir, etc.,

A R. C."

"Sir,—Mr. Barling wants, he says, to let people know who Joseph Smith was, and something of the vile, licentious life he lived. Then let him give us some substantial proof that Smith was that kind of a man. Mr. Barling quotes the Religious Tract Society to the effect that he lived a licentious, immoral life, and was several times brought up in American courts and fined for immoral conduct. A man's enemies will say anything about him to help their cause. That is why we do not accept the testimonies of the Scribes and Pharisees regarding the life of Christ. Who was ever more misrepresented and persecuted than the Master Himself? And it was he who said: 'Woe unto you when all men shall speak well of you! for so did their fathers of the false prophets.'

"Surely Joseph Smith could not have been such a bad man and have the following of good people he has to-day. The U. S. Government respects the Mormons as among its best citizens. Utah has a smaller percentage of paupers, illiterates, criminals, inebriates, and insane than any other State. An article entitled 'Defects found in drafted men,' published in the *Scientific Monthly* for January, 1920, gives statistics to show that the soldiers drafted from Utah, North and South Dakota, Wisconsin, Vermont and New Hampshire were the cleanest, morally, in the U. S. army. The Mormons have a higher birth-rate, lower death-rate, higher marriage-rate lower divorce-rate than the U. S. in general, and their average age at death is 38, compared with 32 in the States at large. Surely in the face of these facts they cannot be 'tainted with so much evil.' History tells that Joseph Smith was brought before law courts many times, but not once was anything proven against him.

"Mr. Barling gives as his one reason for persecuting these people that it is his duty as a Christian minister to protect his followers from these apostles of Joseph Smith. Will he tell the people of Nottingham if he thinks it is his duty as a Christian minister to bring about this purpose by making untruthful statements, such as he did through the newspapers, when he said he broke up the Mormon meeting in the Corn Exchange, took pos-

session of the conference, and the elders and missionaries retreated through the back door?—I am, sir, &c.

FOR AN ENLIGHTENED PUBLIC.”

“Sir,—Although I am not a Mormon, I should like, as a citizen of Nottingham, which has always had a reputation for fairness and toleration, to protest against the behaviour of Mr. Barling at a religious meeting. In America, where the Latter-day Saints number something like 300,000, nobody has the right to disturb their meetings, and they are a part of the recognized religious denominations of the States. That Mormons, as well as Jews, Hindus, Turks, and others have practised polygamy is no excuse or justification for this conduct. The Mormon Church has officially repudiated the practice, and satisfied the American Government, and the State of Utah is sober, industrious and flourishing.

“The sincerity of the missionaries and the few converts they make here is obvious to all who know them, even though we cannot accept their beliefs. I submit that they have as much a right to hold their orderly meetings here as the 20,000 or so Roman Catholics, Congregationalists, Baptists, and others in Utah. Mr. Barling would resent anyone who differed from his particular ideas of Christianity brawling in the Regent Hall, and he should learn to extend to others with whom he disagrees the same freedom from interference that he cherishes for himself.—I am, sir,

R. B.”

DEATH OF ELDER BOOTHE.

ELDER JOSEPH R. BOOTHE, aged 21, son of Mr. and Mrs. John M. Boothe, of Honeyville, Utah, died in the Dee Hospital in Ogden, Wednesday night, the 15th ult. In November of last year Elder Boothe left home to labor as a missionary in Great Britain. He was assigned to the Liverpool conference, and labored faithfully for several months in the Burnley and Liverpool branches. At the end of that time he had a severe attack of influenza. Learning of his condition, President Orson F. Whitney advised his removal to Durham House, the headquarters of the European mission, where was given the best of care and attention. Failing to regain his health, he was honorably released from missionary service and sailed for home October 13th, on the s.s. *Montclare*. During his stay in the mission field Elder Boothe made a large circle of friends, who will be pained to hear of his death. The *Millennial Star* extends to the sorrow-stricken family sincere sympathy in the great loss which they have sustained.

It is recorded of Sir Henry Havelock on his tomb: “He feared man so little, because he feared God so much.” The more we fear God the less we will fear man.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

WM. A. MORTON, Associate Editor.

THURSDAY, DECEMBER 7, 1922.

EDITORIAL:

A WORD OF GREETING.

BY instructions from the First Presidency for them to return home as soon as Elder Whitney's health would permit, President and Sister Orson F. Whitney sailed from Liverpool, November 10th, on the s.s. *Montclare*. Our party sailed from Montreal, November 17th, on the s.s. *Montcalm*. The vessels passed each other near Quebec. Through the thoughtfulness of Elder Clyde Romney, who with Elder Claude W. Hinckley was attending President Whitney, we received a letter on the boat conveying the good news that President Whitney was better than when he left Liverpool, that he had not even been seasick, that Sister Whitney was recuperating, and that all in the party rejoiced in the fact that through the blessing of the Lord President Whitney's speedy and complete recovery seemed assured. I mention this so that all in the mission may be comforted in the assurance of his returning strength and vitality.

In succeeding President Whitney in the Presidency of the European mission, I desire to express love for my true and trusted friend, and to assure the elders and saints throughout the European mission that my heart and soul unites with theirs in an earnest appeal to our Heavenly Father to restore him to his usual health and vigor and buoyancy of spirit, that the Church and the world may continue to receive, for many years to come, the benefit of the lofty teachings that spring from his gifted and inspirational soul.

Our voyage from Montreal was a most pleasant one. Seldom, if ever, does a vessel sail across the Atlantic in a calmer sea. We landed in Liverpool just twenty-five years and three months to the day, almost to the hour, from the time I landed on my first mission. Quite different were my feelings twenty-five years ago from what they were the Saturday morning when I stepped ashore at the same place to fill this third mission. Twenty-five years ago all of my loved ones, my friends and all my acquaintances were on the opposite side of the ocean; this time I had the joyous companionship of my wife and five of our children. We were welcomed by Elder and Sister Morton, and Elders Pingree and Goddard, our dear friends at mission headquarters, and through

them, by new-found acquaintances at the wharf. We stepped ashore in anticipation of meeting, also in a short time, our eldest son, now on a mission in Switzerland. Not a few old friends and true we are assured are waiting to welcome us in bonnie Scotland, where I spent two happy years. These, and greetings from many personal friends among the missionaries have made our arrival in the British mission almost like a home-coming.

To my friends of a quarter of a century ago, to all our fellow-laborers, to the members of the Church throughout the missions, Sister McKay and I extend hearty greetings and best wishes.

May we also express a most earnest desire and prayer that we may all labor as one in the great brotherhood of Christ. This sentiment can best be expressed by the words of the Saviour when He prayed: "Holy Father, keep through thine own name those whom thou hast given me, *that they may be one*, as we are." . . . "*That they also may be one in us; that the world may believe that thou hast sent me.*"

May every brother and sister in every conference and every mission put forth earnest effort toward the realization of the unity and love that should characterize the Church of Christ.

This condition obtained, there still remains the pleasure, duty and obligation of preaching the Gospel to those who know not the truth. This may be done by every member in three ways, viz.,

By what he is,
By what he says,
By what he does.

May we think, speak, and act in such a manner as shall compel even our enemies to acknowledge the uplifting and ennobling power of the Gospel of Jesus Christ.

To all friends, therefore, whom we know, and to those whom we hope to know, we send greetings, and the express desires of our hearts that unity of purpose and righteous endeavour may be the aim of every elder and member in the European mission.

"God grant us faith to stand on guard
Uncheered, unspoke, alone,
And see behind such duty hard
Our service to the throne.
Whate'er our task, be this our creed:
We are on earth to fill a need."

DAVID O. MCKAY.

NEW PRESIDENT OF THE EUROPEAN MISSION.

ELDER DAVID O. MCKAY, of the Council of the Twelve, who was appointed by the First Presidency of the Church to succeed Elder Orson F. Whitney as President of the European mission, arrived in Liverpool on the 25th ult., accompanied by his wife,

Sister Emma Ray McKay, and five children—Lou Jean, Emma Ray, Edward R., Robert R., and Llewelyn R., the latter having been called to labor in the Swiss and German mission. In the president's party were a number of newly-appointed missionaries. The company had a pleasant journey by land and sea, and arrived in the best of health and spirits.

The new President of the European mission is well qualified for the position to which he has been called, being ripe in years of experience. He was born in Huntsville, Weber county, Utah, September 8th, 1873. His father, David McKay, was born in Caithness, Scotland, and his mother, Jeanette Evans McKay, in South Wales. The elder McKay and his wife were God-fearing people, faithful Latter-day Saints. They loved the Lord with all their heart and took delight in serving him. To his cause their lives were consecrated, and in it they labored all their days. The father of our worthy President was Bishop of Huntsville ward for twenty years. At the end of that time he removed to Ogden, where he performed the duties of Patriarch and served as a member of Weber Stake High Council. He was elected three times to the Upper House in the State Legislature.

Sister McKay, his devoted wife, was born August 28th, 1850. When she was nine years of age she emigrated with her parents to Utah. The family settled in Ogden, where Sister McKay remained till her marriage in 1867, when she accompanied her husband to Huntsville. She resided there till a year before her death, which occurred January 6th, 1905. Besides discharging the duties of wife and mother, she took an active part in Church work, especially in the Relief Society and Young Ladies' Mutual Improvement Association.

At the age of twenty, the subject of our sketch was chosen principal of Huntsville Public School. Later he went to the University of Utah, from which institution he graduated in 1897 as president of his class. At this time he received a call to go on a mission to Great Britain. He readily accepted it. On his arrival in Liverpool he was appointed to labor in the Scottish conference. He was president of the conference from March, 1898, till August, 1899, when, on instructions from the First Presidency of the Church, he was honorably released to return home, to accept a position as instructor in Weber Stake Academy. Three years later he was chosen principal of the institution, which position he held until 1908.

April 9th, 1906, Elder McKay was ordained an Apostle, and from that time to the present has been an active member of the Council of the Twelve. As General Superintendent of Sunday-schools he has been brought into close touch with thousands of young people and has greatly helped them by his wise counsel and encouragement. He has marked ability as a preacher of righteousness and has carried the Gospel message into almost every nation.

By appointment from the First Presidency he, accompanied by Elder Hugh J. Cannon, made a trip around the world in the interests of the Church, accounts of which were published in the *Deseret Evening News*. Among the offices which President McKay has held, and which he has filled with distinction, are the following: President of the Board of Education of Weber College, member of the General Church Board of Education, member of the Board of Regents of the University of Utah, First Commissioner of Education for the Church, member of the Board of Trustees of the Thomas D. Dee Memorial Hospital, Ogden, Utah, Vice-president of Layton Sugar Company, Layton, Utah. He has also been active in Civic Betterment work in Ogden and Weber county. The elders and saints of the European mission are to be congratulated on having such an able man to preside over them. That the blessings of the Lord may attend his ministry and that success may crown his labors is our earnest prayer.

W. A. M.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' chapel, Sheffield, Sunday, the 25th ult. There were in attendance: Elder William A. Morton and Sister Annie H. Morton, of the Liverpool Office, Elder M. Grant Priskrey, of the Leeds conference, President J. W. Ernest Tomlinson and all the traveling elders of the Sheffield conference, also a large number of saints and non-members of the Church.

The morning session commenced at 10:30 by the congregation singing "Now let us rejoice in the day of salvation," after which the invocation was offered by Elder Alvin G. Lovell. "How great the wisdom and the love" was sung in remembrance of the great atoning sacrifice made by the Savior, and the Sacrament was administered by Brothers Harry Smith and John I. Holton.

President Tomlinson said he was pleased to see so many people present at the opening session. He welcomed them and invoked the blessings of the Lord upon them. He announced that Elder David O. McKay and his family had arrived safely in Liverpool, and expressed the hope that the elders and saints of the Sheffield conference would soon have the pleasure of meeting the new mission president.

Elder William Blackburn was the next speaker. He thanked God for the testimony of the truth which he had received in this land many years ago. Referred to the deplorable condition of the world at the present time, to the perplexities of the nations, and reminded his hearers that these conditions were foretold by the prophets. Exhorted all present to strive for an inheritance

in the celestial kingdom of God, which can only be obtained by obedience to all the requirements of the Gospel.

Elder Homer Taylor spoke briefly on Obedience. Cited the example of the Son of God, who by strict obedience to the will of his Father had entered into his glory. Only the humble, the willing and the obedient are fit subjects for the kingdom of God.

Elder James R. Williams, the next speaker, said that as there is but one Lord and Saviour, so there is but one Gospel, one plan of salvation. Mere goodness is not sufficient to save and exalt mankind. This the devout Cornelius learned. Notwithstanding his prayers, his alms and his exemplary life, he was told that it would be necessary for him to obey the Gospel in order to gain eternal life. The same obedience is required of all men.

Elder Grover K. Mellor bore an impressive testimony and told of the joy he found in the service of the Lord.

Elder Morton told of a conversation he had had with a gentleman a short time ago. The latter asked the question: "What is the difference between the Church of Jesus Christ of Latter-day Saints and the other churches?" To this Elder Morton replied: "What is the difference between a moving picture and a still picture?" "Why," said the gentleman, "the one is full of life and action, and the other is stationary." "That is the difference between the Church of Christ and the churches of the world," said Elder Morton. We have no disposition to ignore the past, said the speaker. We honor and revere the prophets of ancient times, but the word of the Lord through living prophets is what we are guided by to-day. He strongly advised the saints not to put their trust in the arm of flesh, to pin their faith to principles, not to people. The principles of the Gospel, he said, are eternal; they never change, while people change often. Membership in the Church of Christ is a priceless possession, compared with which the riches of the world are as dross.

After singing "Zion prospers, all is well," the benediction was pronounced by Brother Fred Birkhead.

The afternoon session commenced at 2 o'clock. Singing, "Come, come, ye saints." Prayer was offered by Brother Robert H. Briggs. President Tomlinson presented the general, mission and conference authorities, and they were sustained by unanimous vote.

After singing "See the mighty angel flying," Elder James Brook addressed the congregation. His subject was "The Personality of God." The Latter-day Saints, he declared, worship the true God, the God of the Bible, the God of Abraham, Isaac and Jacob, in whose likeness man was and is created, and of whom Christ is the express image. Elder Ernest K. Freckleton bore a strong testimony to the truth of "Mormonism," and Elder Alvin G. Lovell related interesting bits of missionary experience. A quartette, composed of Leonard Gelder, Sarah Gelder, Doris

Howarth and Florence Blackwell, members of the Hingham branch, sang very sweetly "Come unto me."

Elder Hiram Sutcliffe, an English convert now on a mission in this country, told how he, in answer to prayer, had been led into the true Church of Christ. "Mormonism" had brought to him perfect peace and satisfaction. He had lived for several years with the saints in Zion and bore testimony to their sterling character. Elder Ervin Rawlings followed with a brief address on "The Plan of Salvation," which plan, he said, must be followed in order for men to obtain eternal life. Elder Clarence L. Giles spoke interestingly on "Joseph Smith as a fulfiller of prophecy." He quoted a number of inspired predictions made by the Prophet, and told of their fulfillment. While these things bear evidence that Joseph Smith was called of God, the greatest testimony a person can receive is the witness of the Holy Spirit.

Elder Morton gave an interesting account of his conversion to "Mormonism" thirty-five years ago, which, he said, was the greatest event in his life. He told of a mother whose child was very ill. Doctors and neighbors had prescribed various remedies, but none of them was what the child needed. A trained nurse, hearing of the case, called on the mother and told her what to do for her little one. By this advice the child's life was saved. The people, said Elder Morton, who advised the child's mother were sincere; they believed the remedies they recommended would be helpful to the little sufferer, but they did not prove so. It was the treatment recommended by the trained nurse that the child needed and which saved its life. The soul of the world is sick, said the speaker. Many remedies are being prescribed, but the only one that will prove effectual is the Gospel of Jesus Christ.

"Jesus lover of my soul" was sung by a quartette composed of President Tomlinson, Elder Sutcliffe, Hilda Shaw and Phyllis Crossley, and after singing by the congregation, the benediction was pronounced by Brother Samuel Gratton.

At 4:30 p. m. a Priesthood meeting was held, to which officers and teachers of the auxiliary associations were invited. There was a large attendance. An interesting and instructive address on "How to Teach" was delivered by Elder William A. Morton.

The evening session of the conference commenced at 6:30. The opening songs were "The Spirit of God like a fire is burning" and "O, my Father." Brother Oliver Shaw offered the invocation.

Elder M. Grant Priskrey was the first speaker. All faithful Latter-day Saints, he said, are imbued with the same Spirit, which is the Spirit of God. This Spirit they have received by obedience to the Gospel. Only by such obedience can this priceless gift be obtained. He related a number of interesting experiences, all of a faith-promoting character.

Elder Fielding K. Smith, in a short, interesting address, explained the difference between belief, faith and knowledge. It is

knowledge that saves, and man is saved no faster than he acquires it. The speaker said his missionary experience had greatly increased his faith in God, in the Prophet Joseph Smith, and in what the world calls "Mormonism."

President Tomlinson delivered a forceful address. Told of some of the wonderful things Science has done for the world. The greatest of all sciences, he said, is the science of the soul. What shall it profit a man, he asked, if he gain all worldly knowledge and yet lack the knowledge that saves? Told of his conversion to "Mormonism," of his leaving home and going to Zion, where, he said, he had spent the happiest years of his life. He rejoiced in the privilege he had of returning to his native land, to bear witness of the Truth and to point out to his fellow-mortals the way to everlasting life.

Elder Morton then addressed the congregation. He said far too few people have an ideal in life. All should have an ideal. The greatest ideal a person can set before him is salvation and exaltation in the celestial kingdom of God. For this we should be willing to make any sacrifice, even our lives, if necessary. There are many stories in the Bible, he said, that are just as remarkable as the story of "Mormonism." When these stories were first told there were comparatively few who believed them. Now they are accepted as Gospel truth. In the course of time it will be the same with "Mormonism." The speaker closed by bearing a convincing testimony to the divine mission of the Prophet Joseph Smith.

After singing "We thank thee, O God, for a Prophet," the benediction was pronounced by Brother Charles Smith.

Excellent service was rendered at the organ by Sisters Annie Shaw and Ethel Chapman. The attendance at the conference was the largest in many years. A splendid spirit pervaded all the sessions and the people rejoiced in the teachings of the Lord's servants.

CLARENCE L. GILES, Clerk.

FROM THE MISSION FIELD.

Releases and Departures.—The following elders, honorably released from missionary work in the British Isles, sailed for home on the 29th ult., per s.s. *Montcalm*: C. Douglas Barnes, Esdras Whittaker, M. Grant Prsbrey and Joseph J. Harrison.

Farewell Testimonial.—On Wednesday evening, the 22nd ult., the Sheffield branch gave a social in honor of Elder Leigh W. Clark, who had been honorably released to return home. A delightful program was rendered, after which games were played. President J. W. Ernest Tomlinson, in behalf of the branch, presented Elder Clark with a handsome present.

New Officers For York Branch.—Sunday, the 19th ult., the York branch of the Hull conference was re-organized. On account of his having been transferred to the London conference, Presiding Elder Francis A. Madsen was honorably released and Elder Alpheus Harvey was appointed to succeed him. Elder David D. Lamph and Brother Gardham Stainton were chosen counselors. Brother Stainton will also act as clerk of the branch.

Doncaster Branch Re-organized.—Thursday evening, the 23rd ult., the Doncaster branch of the Sheffield conference was re-organized. There were present: President J. W. Ernest Tomlinson, Elders Clarence L. Giles, William Blackburn, Hiram Sutcliffe and Ervin Rawlings. The latter having been transferred to a new field of labor, was honorably released as president of the branch and Brother George William Thompson was appointed to succeed him. Brother Joshua Rollinson was chosen and set apart as first counselor.

Relief Society Social.—Monday evening, the 13th ult., the Relief Society of the Shildon Branch, Newcastle conference, gave a very enjoyable social. There were fifty persons present, among them President James T. Palmer and Elder Russell B. Hodgson. Delicious refreshments were served, after which a well-prepared program was rendered. This was followed by games, in which all took an active part. The society is a live organization and is doing excellent work in the branch.

Relief Society Bazaar.—Saturday evening, the 25th ult., the Sheffield Relief Society conducted a very successful sale of work in the saints' chapel. Elder William A. Morton and Sister Annie H. Morton were in attendance from Liverpool, also President J. W. Ernest Tomlinson and all the traveling elders of the Sheffield conference. Sister Laura E. Stagg, president of the society, was in charge. President Tomlinson introduced Sister Morton, who highly commended the sisters for the splendid showing they had made. It is exceedingly gratifying, she said, to see the interest that is being taken in Relief Society work in the British mission. She urged those present to show their appreciation of the work done by the society by purchasing as liberally as their pocket-books would allow. A handsome sum was realized.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Sunday morning, the 3rd inst., per s.s. *Montclare*. For the Swiss and German mission: Dwayne L. Anderson, Pleasant Grove, Utah; Wayne E. Kartelmer, Provo, Utah; Rulon S. Howells, Salt Lake City, Utah; Edward E. Breitenbucher, Dayton, Idaho. For the Netherlands mission: Clair Edward Brown, North Ogden, Utah; Jolun Smeding, Ogden, Utah; Phillip

C. Call, Brigham City, Utah. For the British mission: Cyril Bird, Mendon, Utah; Vernon C. Cole and Horace Y. Whittle, Preston, Idaho; James Wheat and George C. Midgley, Salt Lake City; Kenneth Curtis, Richfield, Utah. Elder Cyril Bird was appointed to labor in the Liverpool conference, Elders Vernon P. Cole and George C. Midgley, the Sheffield conference; Elder James Wheat, the Newcastle conference; Elder Kenneth Curtis, the Birmingham conference; and Elder Horace Y. Whittle, the Hull conference.

Branch Conferences.—On Sunday, the 12th ult., a branch conference was held at 4 Heaton Street, Blackburn, Liverpool conference. The new meeting-rooms of the saints were dedicated by President Harold H. Bennett. The meetings were addressed by President Bennett, Elders Fred J. Webley and George T. Patrick. There was a large attendance and a splendid spirit pervaded the assemblies.

The Liverpool branch held a successful conference on the 19th ult. At the morning session a well-arranged program was rendered by members of the Sunday-school. The speakers were President Harold H. Bennett and Elder J. Fred Pingree.

The Northampton branch of the Birmingham conference held a conference in the Latter-day Saints' chapel, Northampton, Sunday, the 19th ult., at 6:30 p.m. Besides a goodly number of saints and investigators there were in attendance: President Edgar W. Jeffery, Elders George R. Follick, William C. Thornley and George C. Wareing. After the preliminary exercises, Elder Wareing delivered a forceful address on "The Resurrection." Sister Winifred Burns Lynn, of Rugby, sang a solo, after which President Jeffery addressed the congregation. He contrasted the teachings of Christ with the commandments of men, and exhorted his hearers to follow the Author of Eternal Salvation. "We thank thee, O God, for a Prophet" was sung, and Sister Sarah Rose Jeffs pronounced the benediction.

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